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C. LESLIE GLENN, MR. ROOSEVELT AND SON JAMES

AN ARTICLE BY MARY VAN KLEECK

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CLERGY NOTES

BULL, EDWARD, of Sebring, Fla., has been elected locum tenens of St. Andrew's, Tampa, Fla.

HIRST, PENROSE W., formerly rector of the Advent, Brownsville, Texas, is now the rector of St. Luke's, Marietta, Ohio.

LICHTENBERGER, ARTHUR, rector of All Saints', Brookline, Mass., has accepted election as dean of Trinity Cathedral, Brookline, Mass.

MORRILL, GRANT A., JR., formerly of the diocese of Oklahoma, is now in charge of St. Matthew's, Bond Hill, Cincinnati, Ohio.

MORRIS, KENNETH J., until recently a missionary in Kyoto, Japan, has accepted the rectorship of St. John's, Columbia, S. C., effective May 20.

MUELLER, HOWARD McC, rector of St. Michael and All Angels, Savannah, Ga., has moved from 120 Hall Street to 717 East 50th Street.

WALTHOUR, JOHN B., rector of St. Andrew's, Tampa, Fla., has been granted a year's leave of absence to serve as chaplain at Camp Shelby, Mississippi.

WHARTON, GEORGE E., formerly vicar at Kingman, Arizona, is now the rector of St. Andrew's, Phoenix, Arizona.

WITT, R. G., rector of St. Andrew's, Phoenix, Arizona, is now the chaplain of seven CCC camps in Arizona.

Material on Malvern

The famous *Malvern Manifesto*, complete with the "Ten Proposals for Lasting Peace" is available at 5c for single copies; 50c for 25 copies; \$1 for 100 copies.

Report of NEW HAVEN CONFERENCE is now available at the above prices.

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WHAT CHRISTIANITY REQUIRES

By

MARY VAN KLEECK

Director of Industrial Studies, Russell Sage Foundation

WHAT does Christianity require of Britain and the United States in their jointly assumed responsibility for world affairs today? The answer may at once be given in simplest terms, *Love thy neighbor as thyself*. Nor do we need to ask, Who is my

neighbor? My neighbor, as in the Parable of the Good Samaritan, is that member of the community whose needs are greatest. We are Christians just to the extent that we assume responsibility to aid in lifting out of poverty and insecurity those millions, not only in our own

nation, but in all countries with which our nation has economic relations. For Britain and the United States together, this means the whole world.

Moreover, in undertaking responsibility for human needs, we must do so with full acceptance of the implications of loving a neighbor and not merely helping him. The injunction to "love thy neighbor as thyself" means brotherhood, and that means equality. Not only bread, but democracy, is the rightful claim of the peoples in the uttermost reaches of the colonial areas, upon a nation which calls itself Christian. The answer to the main question, then, is derived from a clear and simple statement: *Love of one's neighbor as an*

equal. But the conditions and relations of our day are too complicated to let the answer stand in so simple a form. Precisely its application, rather than the acceptance of its traditional meaning, must be the subject for our consideration. It is proposed that its discussion center around three main topics:

- I. Meeting human needs in the nation and in the world.
- II. Conserving and utilizing the earth's resources as science and technology have increased their abundance today; hence organizing the economic system for its fulfilment of this social task.
- III. Organizing government to meet human needs and to conserve and utilize the earth's resources in each nation and through international co-operation.

In connection with the subject of government, we must give consideration to the war and its aims; to the principles which will determine peace; and to our obligations to all other nations, including alike Britain's enemies and the peoples who are victims both of Germany's military aggression and of Britain's economic warfare, notably, the small democracies of Europe. Discussion of government calls also for our consideration of the Christian attitude toward economic and political systems other than our own, whether in Europe, Asia, or Latin America. We must also consider what must be our attitude and the policy of our government toward those who seek a fundamental change in our economic system.

WE MAY briefly summarize the main points of the Malvern Manifesto in the threefold division just suggested. In the realm of social economic conditions and international relations, the Malvern Manifesto calls for meeting human



MARY VAN KLEECK

needs. Church members should concern themselves with the familiar programs of social welfare, with improvement of housing, attention to nutrition, safeguarding family life, and the protection of children and adolescents and provision of educational opportunities and favorable community conditions for all young people. In industry it calls for rights which we in the United States have come to recognize under the name, "industrial democracy." Especially it asks for security of livelihood, declaring that human status "ought not to depend on the changing demands of the economic process" and that "no one should be deprived of the support necessary for 'the good life' by the fact that there is at some time no demand for his labor."

With respect to the earth's resources and the production system, the great central point of the Malvern Manifesto is that "the proper purpose of work is the satisfaction of human needs; hence Christian doctrine has insisted that production exists for consumption" and that the producer "must find in production itself a sphere of truly human activity." In addition, "recklessness and sacrilege in the treatment of natural resources" are condemned, and the declaration of high authorities in the Anglican, Roman Catholic, and Free Churches is repeated, that "resources of the earth should be used as God's gifts to the whole human race."

In the field of government and international trade the Manifesto calls for "a genuine interchange of materially needed commodities;" and for recognition of the fact that "the system under which we have lived has been a predisposing cause of war, even though those who direct and profit by it have desired peace."

This broad statement we may well accept as our preamble, seeking to draw from it some of its implications to which the war is giving new emphasis.

In the light of the Malvern Manifesto, our opportunity is twofold:

- I. To respond to the English group, expressing our adherence to their main positions, with such modification or amplification as may grow out of discussions, in order that from now on we may work together for the incorporation of these principles in the joint action of our two nations, hoping also to win Christians in other nations to co-operate with us.
- II. To formulate the special applications of these principles to which we shall seek to give expression in the United States.

MAN and the Brotherhood of Man are the paramount concern of Christianity. Hence human needs are primary in the program of the

Church in world affairs. In a conflict between human rights and property rights, Christian principles are wholly on the side of human rights. If, as certain statements of the Roman Church have declared, the right of the individual to possess property has divine sanction, it is in the sense of property in use by the worker in his occupation or for livelihood to which his work entitles him, and therefore it is a human right and not a property right in the sense of a claim to goods, irrespective of functioning in a vocation.

If man be the paramount concern of Christianity, then the unemployment which has afflicted the industrialized nations of the Western World for more than a decade is a subject for study and action in the light of Christian principles. It calls for relief of the victims of unemployment and also for efforts to prevent it. Its ramifications lead us to a searching analysis of economic arrangements, both national and international, and especially the operations of finance and monopolistic organization of industry.

If objection be raised that such a preoccupation with material things is outside the realm of the spiritual life, then it must be pointed out that it is possession, combined with exploitation of others' labor, which is materialistic. The aim to eliminate poverty and establish security for all people is not materialistic, but wholly ethical. It is because economic conditions bring about the exploitation and oppression of men that Christianity today, concerned with man's needs, must accept as a paramount spiritual task the correction of evils in the organization of the material basis of life.

This spiritual task cannot be done by one group, however benevolent, acting for another. Quite as important to man as the material basis of his existence are his relationships to others, and his status in the community. The standard for the position of the individual in society is expressed in the phrase, the Brotherhood of Man. Hence the concern of the Church and the application of Christian principles in an age in which the most pressing problems relate to the social order and its economic basis must be focused clearly upon the Brotherhood of Man. In the political realm, this is expressed in the word, Democracy.

In an article next week Miss van Kleeck will deal with the subject of organizing the earth's resources to meet human needs. These articles and others to follow deal with matters growing out of the Malvern Conference, held in England in January at the call of the Archbishop of York. Copies of the Malvern Manifesto may be had from

THE WITNESS at 5c for single copies and \$1 for 100 copies.

FOR DISCUSSION

1. Discuss the implications of "Love thy neighbor as thyself" in the field of international relations; labor relations; race relations.
2. For a Christian who is the neighbor?
3. Do you agree that brotherhood means equality, and if it was applied today what effect would it have upon empires? Illustrate.
4. Have members of the group come prepared to present local programs of social welfare, housing, family life, educational opportunities, child welfare, etc.
5. Discuss the Malvern statement that "no one should be deprived of the support necessary for 'the good life' by the fact that there is at some time no demand for his labor."
6. Discuss the Malvern statement that "the proper purpose of work is the satisfaction of human needs."

Questions and Answers

By

JOSEPH F. FLETCHER

Question: "Was Malvern an Official Conference of the Church of England?" *From a New York Layman.*

Answer: The call to the conference went out over the Archbishop of York's signature. It was mainly promoted by the Industrial Christian Fellowship, through Director P.T.R. Kirk and the Rev. W. G. Peck. The League for the Kingdom of God was also well represented. It was open to any individuals or groups concerned with the problem of social order following the war. It was not official; it had no canonical status. Dr. Temple (William Ebor), Archbishop of York and president of the World Council of Churches, presided. There were 23 bishops (only 98 in all), including Coventry, Chichester, Durham, London. This shows that social change is no longer hush-hush in the Convocations or even in the House of Lords. The London cables reported that in addition to prominent clergy there were many "laymen and women including members of Parliament and not a few Captains, Majors, and other ranking officers of the British Army!" Unofficial it was, but not unrepresentative.

Question: "Who is Sir Richard Acland?" *From a seminary student.*

Answer: Sir Richard Thomas Acland (Baronet) is a member of Parliament for the Liberal Party. At this moment he is also Gunner 1769569

in the British army. He and the Bishop of Chichester, who opposed Acland's demand for complete social ownership of the means of production, compromised in the Acland Amendment. Sir Richard has frankly condemned private ownership of capital goods as both unworkable and un-Christian. Americans can study his views in detail by getting his little book *Unser Kampf* (Our Battle) in the Penguin Book series. He is one of the younger leaders in England's political life and his frank championship of religion is a great asset for the Church in the troublesome times to come.

Question: "Were the people at Malvern really of one mind?" *From a seminary teacher.*

Answer: Of course not. They were all agreed on one thing . . . that social reconstruction must come. Obviously they were also agreed that democratic advance depends upon economic justice, security and abundance. But the Manifesto only states general principles and proposals. Actual *program* was debated. Nonetheless, the principles were revolutionary and significant beyond Anglican precedent. Acland favors social ownership and control; York favors private ownership, guild socialism and planning; John Middleton Murry (see *Europe in Travail*) wants subsistence production on the land to offset industrialism; Ingram argues that a "Socialist revolution can be achieved only if it is a religious revolution;" the Bishop of Chichester looks to some federal union of nations to lead to a new economic order, while Demant believes it works the other way round. Peck argues for a Christian social philosophy based on the positive faith of the Incarnation; Mackimmon (Oxford don) emphasizes the negative implications of the doctrine of sin. Most of the people there are far more concrete and progressive than they could indicate in a Manifesto that had to be offered to more conservative and inexperienced churchmen.

Dean Fletcher will answer questions relative to Malvern each week. Address them to THE WITNESS, 135 Liberty Street, New York, indicating whether you wish to remain anonymous.

Prayer Book Inter-Leaves

HOW TO CELEBRATE THE HOLY COMMUNION II

THE priest then, according to the rubric, receives the money offering from the server who should bring it to him at his right hand side. The priest slightly elevates it as he places it on the altar as an offering to God, covering it with a proper cloth. It is eminently fitting that the wardens and others who have brought up the collection should stand in a dignified way about the al-

tar or the altar-rail while this is being done. Then from the epistle end of the altar he takes from the server the bread, which should never be in round stamped wafer form but always in one piece (the "one loaf" of St. Paul) and which can be obtained if desired in unleavened form; then the wine which he mixes with water. The server may here follow the ancient custom and bring the lavabo to the priest, pouring a little water over the priest's thumb and index finger which the priest dries with a purificator or towel, and may hold together till the second ablution. The priest then, at the middle of the altar, turning from left to right towards the people, mentions special objects for intercession and with arms extended asks their prayers for the Whole State, etc. The priest then turns right to the altar. During the first paragraph of the prayer he lays his hands upon the bread and wine, then upon the money offering which the server takes away at the end of the paragraph and places on the credence table. During the course of the prayer the priest may with discretion interpolate names—e.g. "all bishops and other ministers"—"especially the Bishop of the Diocese," or "servants departed this life"—"especially our faithful organist recently deceased." He should not pause between the words "trouble, sorrow" etc. At the confession he kneels with the people, then rising, pronounces the absolution, making the sign of the cross with right hand raised and two fingers erect. The Comfortable Words are said by the priest facing the people. After the comfortable words is an appropriate place for the Agnus Dei, especially in Lent, sung by the priest and people kneeling.

At the beginning of the central act of the service (the Anaphora) the priest turns to the altar, lays down the book, and uncovers the chalice and paten. Turning back to the people with hands spread, he begins the great Eucharistic Dialogue. (It is deplorable that so many seem ignorant of its meaning, and want to attach it to the Comfortable Words.) This most important part of the service should *always* be sung. The priest extends his hands at "Lift up" and brings them together at "Let us give thanks." Turning to the altar he lifts his hands at "It is very meet, right" etc., bringing them together at the first "Holy" of the Sanctus. During the dialogue the people should stand at the Easter season, and perhaps always. The thought of the dialogue is continued by the words "All glory be to thee," which continuity should find expression by making no pause or alteration in the tone of the voice. The hands should not be spread during this prayer. In many ancient liturgies the priest is directed to raise his eyes toward heaven at the words "he gave

thanks." At the words "we now offer unto thee" the paten and chalice should be lifted as an offering, and the priest should make the sign of the cross twice over the bread and wine as he says "bless and sanctify," as Cranmer's first Prayer Book did. At the words "to be a reasonable, holy, and living sacrifice" he may bend over, making the sign of the cross on his breast. "World without end" may be sung (the ecphonesis). The people should answer with a special sung Amen. The priest continues singing "And now." After the Lord's Prayer he kneels, and after a slight pause says the Prayer of Humble Access. At this point "Blessed is he that cometh" is appropriate. The priest then receives standing. As he turns to the people holding a piece of consecrated bread with the fingers of his right hand over the paten, he may say the words of administration once for the whole congregation, or he may say them to each communicant or over two or three. He should not use the consecrated bread for making the sign of the cross. He should not use the purificator after each communicant receives, though it is perhaps desirable between rails full. The people should come to the altar as individual members of the congregation and not in rails full. They should not wait till the words "take eat" or "drink this" before receiving. The priest should hold the chalice by the bowl with both hands as he administers to each, encouraging the communicant to receive it from him. If any prefer not to receive from the common cup they should quietly return to their seats before it is offered to them. After covering the elements with the fair linen cloth and saying the prayer of thanksgiving, the priest can make the ablutions, or he can wait till the period prescribed in the rubric. He should use no wine, only water for the ablutions. At the *Gloria in Excelsis* he extends his hands as at the Creed. If it is desirable to make the service short, substitute the *Gloria Patri* for the *Gloria in Excelsis*, which latter should never be used in Advent. Prayers of intercession can here be read for objects mentioned at the offertory, or short prayers of general character like "Bless thou our coming in and our going forth" etc. Turning to the people, the priest says the Blessing, making the sign of the cross as at the Absolution. He kneels for a moment. Then preceded by a server, he returns as he came in. The people need not rise at this point, and should not be forced by the organist to rise. Organists seem to like to use their instruments to deprive people of the sense of the presence of God which often comes with the silence at the end of the service. A recessional hymn is especially undesirable.

Copies on "How to Celebrate the Holy Com-

munions" will be printed on a card and be available after May 1st to all who desire a copy. Address Liturgical League, 80 Sachem Street, New Haven. Price 10c post paid.

This column is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and suggestions can be sent.

What Does It Mean?

By

GEORGE I. HILLER

WE HAVE written answers again and again on the ideal, or what it should mean, but we confess that in our contact with people we are mystified and continually ask ourselves, what does the Church mean to him or them?

We meet people who send their children to the Church School and yet who never darken the Church door; who do not, apparently, have the slightest interest in the Church, or make any contribution to its support. Can they want us to teach their children about the Church, and love for its Sacraments, when all we could do in one hour a week is promptly broken down by their example?

We meet people who are willing to belong to organizations of the Church who talk about Church work and yet who never accept the Sacraments or seemingly do not care for its primary purpose.

We meet people who call on the Church to bury them or their loved ones, who for years, at least in appearance, have not so much as thought of the Church. Can the Church's ministry at that time be anything but empty form?

We meet people who ask us to pray for and with them who have made no effort to pray for themselves, and who, when prayers are answered and clouds have passed, are not to be found at His altar expressing their thanks to God as Christ taught them and His Church to do. Is it that they think only of God when in trouble? There is hardly a day that I go to the altar without remembering the text "were there not ten cleansed, where are the nine?"

We meet people who hold offices, diocesan and parochial, in the Church, who are supposed to be leaders, and yet who seldom receive the Sacrament of the altar. We wonder what the Church can mean to them, when we remember that without qualification Jesus said, "This do in remembrance of Me."

We meet people who boast of their membership in the Church; sign a census card as Episcopalians who have never made a contact with the Church, whose sole claim to membership is based

on a distant relationship (distant in time and space). What does the Church mean to them?

We meet people who never contribute to the support of the Church, who belong to other organizations and have money for other things, and who protest that the Church is seeking them for their money, or that they cannot afford to support the Church. I wonder what the Church means to them?

We meet a lot of folks whom we would like to ask "What does the Church mean to you?" Well, we have tried it and we were so surprised we could hardly believe our ears. We were overwhelmed with such expressions as "I love the Church;" "I have always been in the Church;" "I believe the Church is a necessary Institution;" "I want my children raised in the Church;" and so on and so on. There was only one mild critic in all the people we asked (and that criticism was personal). There was not one person to whom we addressed the question who had given, by his or her actions, the slightest sign of interest in the fundamental purpose of the Church. All seemed to resent the question as implying that they might not think well of the Church.

I am not a judge, rather a priest, and I can only understand one answer to that question—What does the Church mean to you?

That is—*An opportunity to be present with Christ at God's altar, expressing my worship of God in Jesus' way.*

Hymns We Love

THEY mercies are new every morning, wrote the realistic author of Lamentations. Our hymnal opens with verses echoing this spirit, *new every morning*. It is unusual that the first hymn in a book should be as generally ignored as this is. Perhaps its earnest insistence on living each day for God jars our complacencies. It is an excellent prayer with which to begin each day. Keble was another country clergyman whose meditative life ripened and matured in the calm thinking of rural atmospheres. Known as the preacher whose sermon formally began the Oxford Movement and the modern Anglo-Catholic emphasis, he was even greater as a holy and humble man of God.

*The trivial round, the common task,
Will furnish all we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God.*

—CHARLES GRANVILLE HAMILTON

NATIONAL COUNCIL RAISES MORE FOR BRITISH MISSIONS

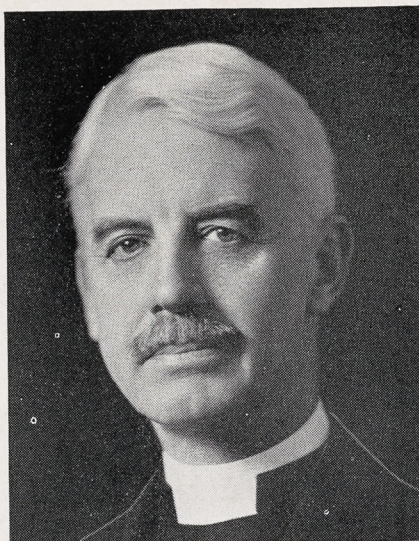
Reported by W. B. SPOFFORD

Presiding Bishop Tucker announced at the meeting of the National Council last week that \$304,773 had been raised to aid British Missions, with funds still coming in, and with \$240,000 so far sent to England and another remittance going at once. The Council also placed in the 1942 budget another \$300,000 for this objective, with the likelihood expressed that this will be a continuing procedure. The sum is to be added to the regular budget of the Council which calls for \$2,300,000 in 1942.

The Council members also were presented a communication from Bishop Cyril Garbett of Winchester, chairman of the English Missionary Council, which asked for "a closer relationship with the Church in America and a more definite partnership of the two Churches in work overseas." The recommendations offered, and approved by the Archbishop of Canterbury, are "That a joint Anglo-American committee be set up under the joint chairmanship of the Presiding Bishop and the chairman of the Missionary Council. The two sections would normally have to meet separately, but this would not preclude a continuous interchange of thought upon problems and policies that either section might initiate. It would be the function of this committee to keep its constituent members in close touch with the missionary enterprise based on their respective countries; to make detailed plans for closer cooperation; to discuss any desire for a readjustment of jurisdictions, for American representation in new fields, or for joint action, for instance, in the training of the native ministry." The Presiding Bishop, with the Council's approval, appointed a committee to deal with this matter, consisting of himself as chairman, the Rev. James Thayer Addison and the Rev. Charles Sheerin, vice-presidents of the Council; Bishop Peabody of Central New York; Treasurer Lewis B. Franklin; President Ogilby of Trinity College and Bishop Hobson of Southern Ohio.

Vice-President James Thayer Addison reported on the situations in Japan and China, with continued evacuations from these fields, due in Japan to the laws restricting religious work, and in China to the request of the state department of the United States, that apparently expects real trouble in the Orient.

Bishop Sterrett of Bethlehem, chairman of the Episcopal Church delegation on the executive committee of the Federal Council of Churches, reported that the member-



JAMES THAYER ADDISON
Tells of Conditions in China

ship of our Church in the Federal Council will result in much of value, especially in the direction of intercommunion understanding and future steps toward Church unity. Bishop Tucker added six representatives of our Church to the eighteen men and women now serving on Federal Council committees. Likewise he appointed the following to represent our Church at the Ecumenical Conference of the World Council of Churches, meeting in Toronto, June 3-5: Mrs. Henry Hill Pierce of New York; Bishop Beal of Panama; the Rev. Howard Robbins of New York; Mr. Clifford Morehouse of Milwaukee; the Rev. Norman B. Nash of Concord, N. H.; Bishop Oldham of Albany and Mrs. E. A. Stebbins and Mrs. Harper Sibley, both of Rochester, N. Y.

Bishop Moulton of Utah told the Council of the work of the Church in his jurisdiction, and asked consideration of plans for the extension of the work. Domestic Missions Secretary George Wieland told of the needs in several communities with rapidly growing populations due to the defense program, with the Council voting \$2,500 to aid in building a community center at Charlestown, Indiana. The sum of \$5,000 was also voted toward a new building for the True Sunshine Chinese Mission at Oakland, California, and a similar sum toward a building for St. Paul's Japanese Mission in the White River Valley in the state of Washington.

A request from the convention of the diocese of Missouri that the Council study the problem created for conscientious objectors by the failure of the government to provide for their support while in work camps was discussed, with the Council issuing the following statement: "The National Council is deeply concerned about the

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Bishop Hobson of Southern Ohio—Major Hobson in world war one—is head of a new outfit called the Fight for Freedom Committee. So he was interviewed by a reporter when he was in New York for the Council's meeting and said that he is "in favor of doing anything when the emergency arises to defeat Hitler." Right now he wants to convoy ships and stop strikes, without bothering about the cause of strikes, according to a statement of his which I read the other day. I'd like to get him in touch with Church-woman Lucy Randolph Mason, an expert on labor relations, who might straighten a lot of people out a bit on that subject. She wrote me on April 25 that "there is too much heat and too little light as to whether industry or labor is responsible for delays" in the national defense program. There was a delay of three months, she affirms, until the government capitulated to the demands of the industrial interests in whose hands the major orders are now concentrated. She also points out that two groups of interests represented in DuPont and Bethlehem, controlling eight companies, hold 23 per cent of the prime contracts let by the government to private industry. Bethlehem Steel alone has over a billion dollars in defense orders, which they cannot complete for more than three years, with Miss Mason insisting that more even distribution of defense orders is essential if maximum production is to be attained. She also has things to say about profits which are pyramiding. The 21 leading steel firms enjoyed as a group twice as much profits in 1940 as in 1939, with the trend still upward, she writes. On the other hand, when labor demands union-management agreements, which have been proved both here and in England to make for "the highest point in creative, productive and responsible effort", it is cracked down on as being unpatriotic and slowing up defense. Miss Mason concludes her letter with the declaration that "Labor is asking for such agreements that it may have the means of cooperating effectively in the defense program, and at the same time protect the living standards of workers and their families by insuring a fair return from industry's profits. The purchasing power thus spread among millions, rather than concentrated in a few hands, is basic to national economic and industrial health."

Bishop Reinheimer Speaks In Southern Ohio

Bishop B. H. Reinheimer of Rochester, who used to be the executive secretary of the diocese of Southern Ohio, was back there on April 29-30 as the headliner at the annual meeting of the Auxiliary, held at Christ Church, Cincinnati. Others on the program were the Rev. Almus Thorp of Columbus who talked on college work; Church Army Captain Hall who told the ladies about their work; Mrs. Howard Bigelow of Kalamazoo who talked on family life.

* * *

What'll It Be, Council or Convention

Fifty nine of the 75 dioceses in the country call their annual meetings "Conventions"; 14 call them "Councils" while 2 call them "Synods." Mr. T. A. Scott of the diocese of Southwestern Virginia believes in uniformity of nomenclature, so he is going to move that his diocese, at it's "Council" on May 20th, change to "Convention." He also suggests that every diocese do the same thing.

* * *

Asks That Jim Crowism Be Ended

The lynching of a Negro soldier in uniform, Private Felix Hall of Fort Benning, Ga., "is but the logical consequence of your official endorsement of the Jim Crow policy in the armed forces," declared Dr. James E. Jackson, vice-president of the Southern Negro Youth Congress, in a letter to President Roosevelt. The letter called for the immediate enactment of the Federal Anti Lynching Bill, cash indemnity to the lynched soldiers family and the death penalty for the lynchers. The president was also called upon to banish Jim Crowism in the armed forces.

* * *

A Charge to Women Workers

The national Auxiliary has sent a "Charge to Women Workers" to all the women on the payroll, both at home and abroad. Here are some of the things the girls are asked to do: "observe habits of eating, sleeping and exercising that will insure mental clarity and spiritual poise; regard your day-off as an opportunity for recreation; arrange for regular and adequate vacations; widen the circle of intellectual activity and social contacts." Not hard to do, I would say, unless possibly the exercise. I just read a piece in a newspaper about a New Yorker who is now 77 and expects to live to be 150, who attributes his good health and vigor to the fact that he has never exercised. "The only sensible exercise I have found among American people," he told a reporter, "is when they stand up and stretch at the seventh inning of a ball game. That is all right. The



MRS. HARPER SIBLEY
A Delegate to Toronto Conference

rest is out. The alligator does not exercise, breathes seldom and lives 400 years. The dog races around, pants all the time and dies at 14. The housefly goes zzz-zzz-zzz and drops dead in the soup. Exercise, obviously, is silly." The gentleman also had things to say about intellectual activity; "I have never read a book in my life and don't know how I know as much as I do. A professor at Yale asked me how I managed to relate my facts in such simple fashion and I told him I treat each mind as though it were eight years old, and I'm so illiterate that I always tell the truth." You women workers better clip and paste this in your copy of the "Charge" just in case you get a bit discouraged in living up to the demands of your bosses.

* * *

Lectures On Friendly Visiting

Do you know how to do friendly visiting? A lot of people don't apparently for the social service department of the diocese of Western New York is to have a series of four lectures on the subject, one each Wednesday in May at the diocesan house. The lecturer is to be the Rev. S. W. Sundin, who is the executive of the social service department.

* * *

Mr. Justice Roberts Speaks on College Work

Colleges are the bottlenecks in the work of the Church according to Justice Owen J. Roberts of the United States Supreme Court, who spoke on April 21 to 300 Washington laymen at a meeting sponsored by the Church Society for College Work. "The faith of the future," he declared, "may only be built upon a foundation established in the hearts of undergraduates." Rector C. Leslie Glenn of St. John's, where the meeting was held said that competent young men are needed to serve in colleges, while

Churchman William R. Castle, former undersecretary of state, declared that "youth today appears lost and a great opportunity consequently is opened by youth's seeking of something that will give them faith and hope. Chaplains in colleges, by understanding the problems of life, have a great opportunity to aid their fellowmen and especially the young men who will give to America the leadership in the emerging new social order."

* * *

Making a Success of a Newspaper

Twelve-year-old Josephine Dean Palmer of Grace Church, Orange, N. J., can have a job on THE WITNESS if she can carry over to this publication the success she had during Lent in her own parish. She published a paper, the weekly Gazette, and made a net profit of \$40 which she divided between her Lenten offering and missions. Rector Lane Burton attributes her success to the fact that she is the grand-daughter of the late Mr. Ochs, owner of the New York Times.

* * *

College Work at Duke University

The Church Society for College Work made a grant which enabled the College Work Commission at their meeting the other day to put the work at Duke University on a full time basis. The Rev. D. W. Yates is the rector there, with the Rev. H. N. Parsley giving part time to the students at the Durham, N. C. institution. The commission also approved a project for a new church at Oxford, Ohio, where Miami University and the Western College for Women is located. It will be not only for students and faculties but for towns people as well—which, if the town and gown tradition is sound, ought to make for some lovely petty parish squabbles. Bishop Keeler of Minnesota is the chairman of the commis-

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WE acknowledge with thanks the following donations to the Chaplain's Fund, which enables us to send a Bundle each week to the 126 Episcopal chaplains serving in camps. In order that ten copies may be sent each week for a year, to be distributed in reading rooms, the sum of \$1,500 is needed. Contributions will be gratefully received.

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sion and presided at this April meeting which was held in Chicago.

* * *

Fourteen Plus Four Adds Up to Something Fine

Four added to fourteen can add up to a great deal when the figures represent years in a girls life. In 1937 I went to Europe—going over on a boat that is now tied up at some dock, and coming back on one that is now at the bottom of the ocean. On both boats were my friends, Mr. and Mrs. David Winton of Minneapolis. With them were their two skinny and freckled-faced daughters. The older, Peggy, was then fourteen and she and I became good friends. Coming back from Washington the other day I picked up a copy of *Life* (April 21st) and there, spread all over four pages, was beautiful Peggy, now in college and eighteen . . . a very delightful knockout if I may be allowed to say so in this family journal.

* * *

A Guide Book For The Auxiliary Ladies

If you are a treasurer of the Auxiliary or ever expect to be—or want to check up on the present treasurer, which may be possible from my little knowledge of parishes—you better send to headquarters for the guide book for treasurers which is being distributed. It defines terms used in Church finances, explains financial procedures, hints at better bookkeeping, etc., etc. I'm going to get one for my wife for home use—who can tell, it may enable her to do with one egg what two did before.

* * *

Clergy On Program of New York Forum

The Federation of Churches in New York is sponsoring a forum, May 4-11, at the Hotel Astor at noon, to deal with "Christian Growth in Family Life." On the program are the Rev. Elmore McKee, rector of St. George's, and the Rev. Otis R. Rice, chaplain at St. Luke's Hospital.

* * *

Something More About Money

Since a newspaper man moved into my parish I have been rather money conscious for he tells me that three sure-fire topics for a story are sex, conflict and money. We are rather limited, being a family Church paper, but at least a good money story comes along once in awhile that can be reported. There is, for instance, the Diocesan Investment Trust of the diocese of Massachusetts which opened for business in January of 1940 with over five million dollars belonging to diocesan organizations. If resources were pooled so said the promoters, a topnotch bunch of experts could be organized to handle affairs with greater economy, greater safety and greater income yield. One dio-

OFF-MOMENTS



For 34 of his 78 years a missionary in the district of Panama, Archdeacon E. J. Cooper resigned in March, and celebrated the event by having his picture taken with Bishop Beal. He's gone to delightful Guatemala where he has built a little house in which to spend his remaining years. His ministry to the Canal workers began in the early construction days in 1907.

cesan institution has \$1,098,486 in the Trust, another has \$28.80, yet each receives the same benefits. The



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yield last year was about 4 per cent. There is a total of fifteen million dollars in endowment funds for various purposes in the diocese, in amounts ranging from a few dollars to many thousands. Probably a lot more of this will find its way into the Trust if it proves as successful as it now appears to be. But I suppose I ought to add that line that appears in financial advertisements, "These statements are correct to our best knowledge and belief but are not guaranteed."

* * *

News Notes From Liberia

What with boats sunk and one thing and another, news is rather scarce and slow these days from Africa. But a letter came the other day from the Rev. Harvey A. Simmonds of Cape Mount, Liberia, which was welcome even though two months on the way. He reports that enough of a new home for nurses at St. Timothy's Hospital has been built to enable eight nurses to move in. St. John's School for boys started a new term with thirty-four boarders and four of last years graduating class back for teachers training. Mr. Simmonds also reports that government officials have been so impressed with the big looms at St. John's, which enables them to weave cloth a yard wide (native cloth is very narrow)



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that they are thinking of sending men to learn how to work the machines, later to go forth to teach the natives the more advanced technique. And the cost of living—my, my—it's going up, with no limit in sight. A case of soap used to cost 18 shillings. Now it costs four pounds, 18 shillings, which gives you some idea.

* * *

Maryland to Elect Bishop Coadjutor

At a special convention on April 23 the diocese of Maryland gave consent to a request of Bishop Helfenstein for a coadjutor, who will be elected at the annual convention May 28-29.

* * *

Inter-Racial Meeting for Young People

Young people of Trinity, Montclair, and Epiphany, Orange, diocese of Newark, held an inter-racial meeting the other day at St. Luke's, Montclair. The sponsoring committee was composed of young Negroes; the speaker was Shu Deh Wang, Chinese, and the congregation and choir were composed of both Negro and white people.

* * *

Preparing Young People for College

At Grace Church, Orange, N. J., there are about forty young people graduating from high schools this coming month, most of whom will go to college in the fall. Rector Lane Barton has therefore inaugurated a six weeks' course to deal with the transition problems in faith and living which they will likely face.

* * *

A Parish Hall Full of Vestrymen

When you see a large parish hall filled with wardens and vestrymen it is news. Representatives of 32 parishes met at Trinity, New Haven, for a "United Vestry Dinner," with Bishop Gray, the Rev. Clarence Wagner and several laymen doing the speaking.

* * *

Michigan Women Hear of Youth Work

The women of the diocese of Michigan heard about the Church youth movement at a meeting held on April 28 at Grace Church, Huron. The speaker was Harry Whitley of Detroit, a member of the national youth commission. The diocesan Auxiliary has announced the assisting of youth work as one of its projects.

* * *

Hymns Restored to New Hymnal

In response of many requests, eight hymns omitted from the New Hymnal have been restored, it was announced following a meeting of the commission on April 21-22. The hymns: "Breast the Wave, Christian"; "Brightly Gleam Our Banner"; "God

of Our Prophets Bless Our Prophet's Sons"; "Look Ye Saints, the Sight Is Glorious"; Saviour Teach Me Day by Day"; "Golden Harps Are Sounding"; "Forward Be Our Watchword"; "Lord With Glowing Heart I Praise Thee."

* * *

A Dinner for Bishop Manning

A dinner is to be held in New York on May 21 to honor Bishop Manning on his 75th birthday, and to celebrate the 110th anniversary of the City Missions Society.

* * *

Julia Clark Meets With the Neighbors

Deaconess Julia Clark, working in free southwestern China, has made a point of going out to different Christian homes in the country for monthly meetings of the neighbors. One reason for this indicates what an old conservative and undeveloped part of China it is. Most of the women have bound feet and the small girls are still having theirs bound. They find it impossible to walk three to five miles or so each way into town and home again. "The privilege of living in this part of China now," writes Deaconess Clark, "is very good for those of us who have failed to realize how cut off these people have been."

* * *

The Opposition Folded Up

Spencer Miller, Jr., was elected without opposition, as president of the village of South Orange, N. J. on April 22. Miller is industrial consultant in the department of Christian social relations of the National Council. When he accepted nomination, Mr. Miller said, "In response to a request of upwards of 250 citizens of the village representing all sections of our community life I have consented to stand for village president. Their demand is that there should be one candidate for village president who personifies concern for the maintenance of our high standards of educational services in the villages of South Orange. I have consented to join issue on that subject, which is now squarely before the citizens of the village." A battle had been expected on local issues affecting the public schools, but prior to the election the opposing candidate withdrew, leaving Miller's candidacy unopposed.

* * *

Bringing The Choir Into the Home

Here's an idea that comes from my friend George Fitzgerald, who is the rector of the Church of St. James the Apostle, New Haven. Let him tell his own story:

"A short time ago we made some excellent recordings of the singing of the choir which the local music

store said were the best they had heard made by non-professionals. We used them entirely on a local radio station during a week when I had charge of the services, and received many fine comments about the excellent music. This week I had the bright idea to take the records along with me on my sick communions and we played them with very fine results on the radio found in every house, sometimes with the aid of a small record player. We had a very fine thrilling Easter anthem by the full choir and some excellent hymns which were greatly appreciated by the shut-ins who could not get to Church. An odd sidelight is that on Easter afternoon the choir was supposed to report to sing at an old folks' home, but a very large percentage of the young people lost their way on the fine sunny afternoon and the few who arrived did not do justice to the choir's reputation. Believe me I wished I had taken the records along."

The choir is directed by George Frederick Kneller and he is a Ph.D. now, just having finished his thesis at Yale.

* * *

The Parsons Back Up the Teachers

New York state, through a legislative committee, is getting rather tough on teachers on the pretense of smoking out disloyalty. This brought forth a statement from 117 clergymen which declares that "The basic

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test of a teachers professional ability and integrity lies within the school. There the teacher must not be an advocate and propagandist. If he is charged with incompetence or with abuse of his position in the classroom for illegal or propagandist activity, that charge must be proved by recognized legal procedure and the burden rests upon the accuser. As a responsible citizen, on the other hand, the teacher shares the rights and prerogatives of all citizens in the United States guaranteed by the Constitution and the Bill of Rights, and is equally subject to the laws of the land. The point to be emphasized is that the issue is rights, not beliefs. Punitive action, because of personal beliefs or legal political activity is inconsistent with the very principles of democracy." Distinguished clergymen of all denominations signed the document, with Episcopalians being prominent on the list. They were the Rev. W. Russell Bowie of New York; the Rev. William J. Chase of Ithaca, N. Y.; the Rev. Joseph F. Fletcher, dean of the Graduate School, Cincinnati; the Rev. A. T. Mollegan of the Virginia Seminary faculty; the Rev. Charles C. Wilson of St. Louis and the Rev. L. Bradford Young of Manchester, N. H.

Preacher Gilbert Makes a Hit

The Rev. George Gilbert of Connecticut brought forth roars of laughter by wise-cracks and homely wit the other day at a meeting in Scranton, Pa. He is the author, as you doubtless know, of the best-seller *Forty Years a Country Parson*. He said that the farmer is the backbone of the country and the Church and everyone else ought to pay more attention to him. Preacher George is the fellow who cuts hair and dished out clam chowder before services.

It's a Job to Find Parsons

Bishop Bland Mitchell of Arkansas is having a job finding clergymen to fill vacancies. He just went on a searching tour for six white parsons

and one Negro but reported on his return that "I got in touch with several clergy who would make us fine men but whom I seemed unable to interest in throwing their lot in with us in the missionary adventure in Arkansas."

A Few Figures About Relief

Interested in money? Well according to the state department the people of the United States contributed nearly 21 million dollars for relief in belligerent countries between the outbreak of the war in Europe and February of this year. This does not include the Red Cross which contributed about 23 million more. And these figures do not include donations to China, since, according to our state department, there is no war over there. All that noise you hear across the Pacific is due to "an accident." And we, good defenders of democracy and freedom, have contributed to that "incident" by selling to Japan during the last four years \$987,000,000 worth of goods.

Chinese Eager for Church Despite Bombs

Walking part of the way and traveling also by fragile bus, by trains that were "damaged here and there by the last air raid," by trucks, rickshas, sedan chairs, a houseboat and a plane, Bishop Robin Chen of Anking made a seven weeks' journey on behalf of the Chinese National Christian Council, visiting seven southeastern provinces. Bombs were still falling on some cities and the plaster was scarcely dry from re-

building others, but everywhere he found new life and a great eagerness for Christian teaching. At one place Bishop Chen was told that Christian work would be difficult

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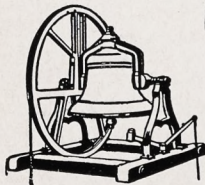
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because the relative wealth and isolation of the inhabitants had encouraged complacency but the tides of newcomers from eastern China were stirring them up. In many places there were Chinese clergy of the Episcopal Church to welcome him. One of these was sad because the only guest room he could offer had no ceiling or window frames, result of bombing, and was cold and bare. The end of the trip for Robin was a 90 minute flight to Hongkong. "The breathtaking vision of Hongkong at night, with myriad firefly lights from the waterfront to the peak, repaid us for the discomforts of the whole trip," said Bishop Chen.

* * *

Convention in South Florida

The Rev. Thorne Sparkman, rector of St. Paul's, Chattanooga, Tennessee, was the headliner at the dinner held in connection with the convention of South Florida, meeting at Fort Myers, April 22-24. Other highlights: the address by Bishop Wing; Conferences led by experts on such subjects as business methods, finance, social service, music, care of the altar, children; and the meeting of the Auxiliary at which various women of the diocese spoke on such topics as family life, Christian community, united thank offering.

* * *

English Church

Considers Reconstruction

The Rev. Edgar H. S. Chandler, Boston Congregationalist who just returned from ten weeks in England, reports that meetings are being held everywhere at which Church people are discussing how to build a more Christian world—a world that will express brotherhood and friendliness among all people. The Malvern Conference did much to stimulate this discussion, with groups being organized everywhere to study the Malvern Manifesto and to carry out its purposes.

* * *

The Life of

An Army Chaplain

Even the chauffeur couldn't get into the church! This happened at a church service at Camp Blanding, held by Chaplain Charles G. Hamilton. It was a night service and many of the men had already heard him at morning service, Bible class, and a radio sermon. But every seat was taken, the steps to the platform oc-

cupied, and several hundred standing. His chauffeur went to his tent to change his coat, and when he came back he could not even get standing room. Hundreds were turned away. The previous Sunday an outdoor afternoon service had 1,500 in attendance. The army requires regular and exact reports. Here is the report of this one chaplain for four months in service: 64 services with 4,644 attendance, 7 moral lectures with 3,600, 22 civilian services, 2 radio sermons, 1 wedding, 48 articles published, 24 classes attended, 8,350 visits.

* * *

Alaskan Missionary Gets Surprise

War and preparations for war do strange things. Thus the Rev. Warren R. Fenn returned the other day to Anchorage, Alaska, where he is in charge of All Saints Church, only to find that the town had doubled in size since he left less than a year ago. There are now over 3,000 soldiers there and they expect to have 10,000 by next summer.

* * *

A Way to Help the Bishop

Believing that persons being confirmed should mark this event in their lives by a special offering the rector of one of the parishes of the diocese of Pittsburgh wrote a letter to each member of the class presented asking them to join with him in making an offering of one dollar each at the confirmation service. He explained that the offering went to the bishop for his discretionary fund and how this offering, often made little of by parishes, enabled the bishop to meet some of the many urgent appeals he has for assistance. The request met with an enthusiastic response and an offering of \$80 was made at the time of the bishop's visitation. There were forty-one in the confirmation class. This offering was the largest in the history of the parish for the bishop's discretionary fund. For the past twenty years it had ranged from \$20.00 to \$40.00. By this simple presentation of the

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MEMORIALS IN WOOD MARBLE, IRON, MOSAICS
ALTAR FURNISHINGS & DESIGNS SUBMITTED

idea of a confirmation thank offering the bishop's discretionary fund received more than double the amount that it otherwise would have done. The rector of this parish desires that his name and the name of the parish remain anonymous, but he has passed the idea along believing that it might well be emulated in other parishes and dioceses.

* * *

Eleven Cents for Missions

Ten-year-old Marvin Bennett is dead, but the eleven cents he had saved in his Lenten Offering box will help swell the missionary gift of the Church's children. Marvin lived in Swanton, Vermont. He was a poor boy in the strongest use of that term. Eleven cents meant a good deal to him. He attended the Church school at Holy Trinity, Swanton, and the rector, the Rev. Hugh F. H. Morton, hoped for his confirmation this year. A fall on the ice brought hospitalization, then blindness, and early this month Marvin died. Shortly after the funeral, his brothers brought to Mr. Morton, Marvin's mite box, which, they said, was one of his last concerns before he was taken to the hospital. Mr. Morton sent the contents of the box, Marvin's hard-earned eleven cents, directly to the Presiding Bishop, who wrote that he is "touched and interested in this fine contribution."

* * *

A Few Figures on the Melting Pot

The churches sponsor a race relations Sunday once a year, which is generally thought to mean better relations between whites and colored. That there are others to consider is shown by the following figures revealing who's who in these United States: One-third of a million, Indian; One-third of a million, Oriental, Filipino, and Mexican; 60 million, Anglo-Saxon; 10 million, Irish; 15 million Teutonic; 9 million, Slavic; 5 million, Italian; 4 million, Scandinavian; 2 million, French; 13 million, Negro; 1 million each, Finn, Lithuanian, Greek.

In addition, we are:

2 million, Anglican Episcopalian
40 million, Evangelical Protestant
1 million, Greek Catholic
4½ million, Jew
Two-thirds of a million, Mormon
One-tenth of a million, Quaker
22 million, Roman Catholic
One-half million, Christian Scientist

* * *

The Bride Writes Home From Africa

"I love it here! I can understand now why folks who spend any time at all in Africa always return," writes Mrs. Frederick Seddon, bride of the Church Army man in Liberia. Church

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Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer, 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Taggart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York

Rev. Louis W. Pitt, D.D., Rector
Broadway at 10th St.

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursday and Holy Days: Holy Communion 11:45 A.M.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:00 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street

The Rev. F. W. Golden-Howes
Minister-in-charge

Sundays: 8, 10, 11 A.M. Wednesdays and Holy Days, Holy Communion 10 A.M., Fridays, 12:15 P.M.

St. Bartholomew's Church

New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Sunday Services: 8 A.M., Holy Communion; 9:30 and 11 A.M., Church School; 11 A.M., Morning Service and Sermon; 4 P.M., Evensong. Special Music.

Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The Church is open daily for prayer.

St. James Church

Rev. H. W. B. Donegan, D.D., Rector
Madison Avenue at 71st Street
New York City

8:00 A.M. Holy Communion
9:15 A.M. Church School
11:00 A.M. Morning Service and Sermon
8:00 P.M. Choral Evensong and Sermon
Wed. 8 A.M. and Thurs. 12 noon Holy Communion.

St. Thomas Church

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services, 8 & 11 A.M. & 4 P.M.
Daily Services,

8:30 A.M. Holy Communion
12:10 P.M. Noonday Service (except Saturdays)

Thursdays, 11 A.M. Holy Communion

St. Paul's Cathedral

Shelton Square
Buffalo, New York

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M. and 5:00 P.M.

Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

Sunday Services, 8:00, 9:30, 10:05, 11 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion.
11:00 A.M.—Morning Service and Sermon.

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

Emmanuel Memorial Church

(The Tourist's Church)

Severance St.

Shelburne Falls, Mass.

On The Mohawk Trail

Where you will find a warm welcome and a helpful message.

Services at 8 & 9:45 A.M.

people with special interest in Liberia are finding the mails discouragingly few and slow, as few ships call there under present conditions. Mrs. Harvey Simmonds, now in this country with her small son while the Rev. Mr. Simmonds is in Cape Mount, knows that several months must elapse between letters. Capt. and Mrs. Seddon in Monrovia, from whom, also, reports are few and far apart, were well and extremely busy, according to word brought back by Miss Mary Wood McKenzie on her recent return to the United States on furlough. In Bishop Kroll's absence, Capt. Seddon has been the only foreign man on the mission staff in the whole Monrovia region and has had to look after affairs in the bishop's office, keep an eye on the management of the Emery School at Bromley, 15 miles up river, and carry on his "regular work" in connection with as many missions and Church schools as he can find time to visit.

* * *

Do You Owe Anything To Your Rector?

The Rev. Joseph Titus, rector of Grace Church, Jamaica, Long Island, must have received this letter — in any case it is printed in the bulletin of his parish and it is good:

"I owe my Rector reverence as the ambassador of God, sent to teach me a better way of living than the selfish, sordid existence I might be guilty of but for his trained guidance.

"I owe my Rector affection that he may be strengthened by the knowledge that the members of the church he is trying to serve are knit with him in the bonds of holy love and unity.

"I owe my Rector trust that he may be free to serve the church unhampered by criticism and fault-finding.

"I owe my Rector generosity that if his methods seem a little sensational to my conservative nature, I may not be narrow enough to insist that he shall change them, but may, instead rejoice in the good that he is doing.

"I owe my Rector to pray for him each day that God may bless him and make his service a blessing to everyone with whom he comes in contact.

"I owe my Rector the protection of kindly silence by refraining from repeating in his presence the slander of unkind gossip that would worry him and prevent him from doing his best work.

"I owe my Rector a kindly word of appreciation when his sermons are especially helpful to me.

"I owe it to my Rector not to interrupt and hinder his work with petty, unnecessary calls upon his time and sympathy.

"I owe it to my Rector to overlook any trivial flaw or personal peculiar-

ity that is merely a mannerism of speech or action, and in no way hinders his work.

"I owe it to my Rector to remember gratefully the many times he had helped me to bear some trial, and the precious outpouring of his sympathy that strengthened and helped me when some loved one entered the Valley of the Shadow.

"I owe my Rector my portion of his salary, paid promptly and cheerfully, that his work may not be hindered by financial worry."

* * *

Blue Grass Conference Set for June 16-20

The Blue Grass conference of the dioceses of Kentucky and Lexington will be held this year June 16-20 at the Millersburg Military Institute, Millersburg, Kentucky, according to an announcement of the joint executive committee which met January 30.

NATIONAL COUNCIL RAISES MORE FOR BRITISH MISSIONS

(Continued from page 8)

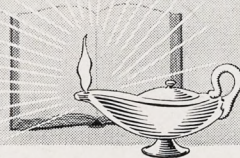
moral and spiritual welfare of all those being called into the service of their country. This includes those

who, through religious convictions, are led to take the position of conscientious objectors. It however does not believe that their material support is within the scope of the National Council."

And that Church Flag—with its copyright and royalties of 10% required from manufacturers—Col. Leigh K. Lydecker said that in his judgment it should be possible for any parish to make its own flag if desired, and a committee was appointed to study the whole matter and report at the next Council meeting.

A couple of appointments: Miss Elizabeth Williamson is to succeed Mrs. George Biller as director of Brent House in Chicago—Miss Williamson has been the dean of women at several colleges in the middlewest. Miss Dorothy Stabler, social worker of Brooklyn, was appointed to the staff of the national Auxiliary "to direct supply work and help in the development of programs of social education and social action for women; programs which will bring the Christian thought and energies of our women to bear on local community, national and world affairs," to quote Executive Secretary Margaret I. Marston.

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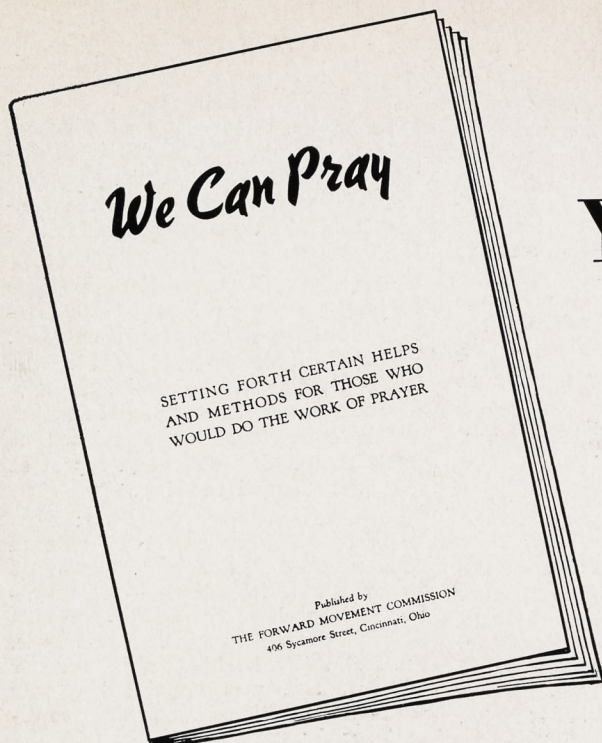
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- Planning for Picnics
- Making New Friends

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